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temporary copy of a work of Lysippus," but I must own that this expresses the all but universal view. How it can be held by one who has inwardly digested Furtwängler's essay *Ueber Statuenkopien* I am unable to understand.

The remainder of the book deals with the various minor arts. One noteworthy feature is the extent to which the museums of Boston and New York have been drawn upon for illustrations. Thus in the chapter on "Terracottas" all but four of the thirty-three illustrations are of objects in Boston.

The chapter on "Vases" is the longest in the book. The subject is an extremely difficult one to treat within moderate limits, but the task has been well performed. It is cause for gratitude to have so much carefully compiled information made easily accessible. That, indeed, is the chief thing to be said about the whole book.

F. B. TARBELL

Hesiodi Carmina. Recensuit ALOISIUS RZACH, editio altera.
Leipzig: Teubner, 1908. Pp. vi+263. M. 1.80.

It is difficult to do justice to a book like this in a brief notice. For it contains, in condensed form, the fruits of a lifetime of earnest and successful study of the Ascræan bard. Alois Rzach published his *Hesiodische Untersuchungen* in 1876, and his first critical edition (Freytag) of the poet in 1884. For twenty years past, the Bohemian philologist (Rzach is professor in the Czechish University at Prague) has been recognized as the foremost authority upon Hesiod—a reputation which he has well earned by his editions, and by a host of minor publications. His massive (second) critical edition of 1902 is a monumental work of the most solid description, not marked, indeed, by Wilamowitzian brilliancy or originality, but accurate and thorough in the highest degree. It lays a broad and safe foundation for future workers in the same field, as well as for Rzach's own exegetical studies, if he should decide to enrich the world with an explanatory edition of his favorite poet.

The present work is Rzach's second *editio minor*, the former text edition having appeared in 1902. It offers substantially the same text as the great critical edition, but with many slight changes, which reveal the veteran editor's unwearied industry and care. So, in Fr. 196, ἡρόσθαι is corrected to αἰρήσθαι, on the suggestion of A. Ludwig. In Fr. 243, the manifest error τοῦ . . . λύχνου (χρωμένους) gives place to τῷ . . . λύχνῳ. Theog. 48 is no longer bracketed, but only the unmetrical ἀγγουσαι is branded with the *obelus*. In Theog. 234, R. returns to the MS αἰνάρ. So in Fr. 194, 2, where he now reads ἡ αἰτός. In the HH. Certamen 109 f., the new edition reads αἰνάρ and τό γε (after Ludwig), a clear improvement. Instances might easily be multiplied.

Rzach will not be found in the vexatious practice of reprinting unchanged the errors or oversights of former editions.

In short, the new volume offers to the student as correct and convenient a text of Hesiod as the present state of our knowledge renders possible. Paper and print are excellent, and typographical errors seem to be very few.

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Social Life at Rome in the Age of Cicero. By W. WARDE FOWLER. New York: Macmillan, 1909. Pp. xiii + 362. \$2.25 net.

In his preface Mr. Fowler says of this book, "As it stands, it is merely an attempt to supply an educational want. At our schools and universities we read the great writers of the last age of the Republic, and learn something of its political and constitutional history; but there is no book in our language which supplies a picture of life and manners, of education, morals, and religion in that intensely interesting period." Again (p. 204) he says, "Our object throughout this book is only to give such a picture of society in general as may tempt a student to further and more exact inquiry." These two sentences tell us what the author of the book has attempted, and the reviewer might almost content himself with the simple observation that the author has been remarkably successful in his attempt.

The social life of a place can hardly be understood without some knowledge of the place itself and the surroundings of the people, therefore Mr. Fowler very properly begins his book with a brief description of the Rome of Cicero's time. This description is a real masterpiece. There are few details, but the salient features of the city are so brought before the reader that he is able to fill in the sketch in imagination, and, to adapt a German saying, the view of the forest is not obscured by the multitude of individual trees. Indeed, the skill with which general outlines are presented without being hidden under details is admirable throughout the book. Not that details are altogether omitted, but they are introduced largely by way of illustration, and when introduced are sometimes made so prominent as to become really important features of the whole presentation. So, for instance, in the chapter on marriage, the *laudatio Turiae* is not merely mentioned with other matter as a source of information, but the substance of the whole inscription is given (for the first time in English), with various explanatory remarks, the inscription itself, with its details of the happy marital life of Lucretius and Turia, presenting a picture of what a Roman marriage might be and serving to offset the somewhat gloomy view offered by our literary sources.